

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.10 IN ADVANCE.

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A telegram from Bro. Low, dated Utica, Miss., Aug. 26, 1901, says: "Rev. T. J. Bailey, Jackson, Miss.: Bro. McComb is with us. Great day yesterday—church debt paid; fourteen accessions."

All the churches are reporting great and good meetings. Surely, this is a set time to favor Zion. Let no church fail to have a "protracted" meeting this year—some soul may be lost if you do, that would be saved, if you were to have it; and, if that soul were your boy's, or ours!

Monroe and Madison counties are now in a campaign for the overthrow of the saloons, with fair prospects for success. The reign of John Barleycorn in Mississippi is drawing to a close—Selah! It is time now to have constitutional prohibition, local option covering, as it does, sixty-one out of seventy-six counties.

Prof. Ira M. Price, of the University of Chicago, is spending the summer abroad. He is of Welsh descent, and says that Sunday in Wales is strictly observed, all places of business being closed, even the hotels, and the churches crowded. He attended an Association, and says that "the chief feature of an Association in Wales is sermons, from six to eight on each day."

The first week in September has been designated as a time of special prayer for Foreign Missions. As Sunday is the 1st day of September, it would be well for our pastors to call attention to this subject. The Foreign Board is needing several men for the work, and we are sorry to hear that very few are applying. Let us ask God to call them for His work.

The local option election will be held in Madison county on September 6th. Let no Christian on that day forget the worthy name by which he is called. The result of the election will depend on the way the Christian people of the county vote. More, it will depend upon what Baptists, Methodists and Presbyterians do. Brethren of a common faith, will you stand with God and home or with the devil and his allied forces?

Dabney Marshall, who was pardoned from a life sentence in the penitentiary about a month ago, and who had not much more than donned citizens' clothes before he was out as a candidate for the Legislature, was defeated in the special election last week, to fill the vacancy caused by the resignation of Judge Anderson. He carried Vicksburg—a city that for cock fights, races, gambling and open saloons on Sunday is hard to equal.

It was our privilege, on last Lord's day, to preach to the brethren at Terry. Pastor Ellis was off in a meeting with his Antioch church, in Warren county. The reception given us at Terry was very cordial, and we had a good day. We were entertained in the good old Southern style by Brother and Sister J. J. Halbert. Bro. Halbert and wife are advanced in years, but he is Superintendent and she a leading teacher in the Sunday school, which is one of the best schools we have visited. The Terry church has a beautiful house of worship, with three Sunday school rooms attached. Bro. Ellis enjoys the confidence and love of this people.

The Commercial Club, of Omaha, made application to the railroads entering that city to have them run "excursions," for just one Sunday, in aid of the "Auditorium fund," which the roads flatly refused to do. On being asked why they would not run the excursions, the officials replied: "The best thought of the best people is against the Sunday excursion, and so are we"; "they are pitfalls for the youth of the land"; "our men work too many Sundays now"; from which it would seem that all railroads are not soulless corporations, after all the bad things justly said about them.

From the Jackson papers we learn that "the Stag Club" has been running behind in finances for some months, and, unless some of the old "stags" come to its rescue, the doors will have to be closed. According to the uninitiated, the chief attractions to all these "clubs" is their *drinking* accommodations; if so, the sooner they close up, the better it will be for the young manhood of our country. They just carry enough of the respectable, the good and the useful to make them dangerous. Better be at home than at the club—any club on earth—young man!

Rev. G. B. Butler, of Natchez, gave us a very pleasant hour one day last week. He has been in some very gracious meetings during the summer. The Lord signally blessed his labors, in giving him many souls for his hire. His work at Natchez has been greatly blessed. He is spending this week resting at Brown's wells.

Brother C. M. Bankston of Winona, honored the office of THE BAPTIST, Monday with his presence. He and Brother J. P. Ezell, whom we did not meet, were in attendance upon Grand Lodge K. of H. in our city.

Bro. A. E. Howell, of Canton, was an appreciated visitor last week. He is not only a sound Baptist, but correct on all moral issues, such as prohibition.

Dr. B. A. Shepard, a prominent physician of Lexington, made our office bright with his presence on Tuesday last.

Another gusher is reported to be going wild in Beaumont, Tex. Two lives were lost in trying to stop the flow of oil.

Brother W. S. Parks of New Albany, made THE BAPTIST a pleasant call Tuesday. Come oftener, brethren, we are always glad to see you.

"A Young Layman" (Bro. A. E. Jennings, Water Valley) furnishes good subject matter for an editorial in the *Argus* last week. All that is said of him is true, and more too.

Dr. Patrick, of Judson Female Institute, Marion, Ala., occupied the pulpit of the First Church in this city last Sunday evening, giving to his many hearers an eloquent sermon.

Six hundred school teachers went on one ship to Manila. At Honolulu thirty couples of them got married, all by one preacher. They are to stay five years. If they will, they can do much good.

Prof. Edmund D. Briggs, a Catholic, has been appointed a division superintendent of schools in the Philippines. You may look out for trouble if this continues; it will be sure to come.

They say now that the reason the Brooklyn, Schley's flag-ship in the battle off Santiago, was struck so many times, is due to her being so far off from the zone of fire. It is usually the other way. Anything to humiliate Mr. Schley, it seems, goes, however.

Mrs. H. B. Kells, president of the State W. C. T. U., is making special efforts to extend the influence of the W. C. T. U. organization in this State, and a crusade will be made by Miss Annie R. Stewart of Maryland, and Miss Belle Kearney of Mississippi, to accomplish the above stated.

Crittendon Association, Grant county, Kentucky, had to adjourn because of the bad conduct of the crowds on the outside; and two others have had to quit holding their meetings in the country for the same reason—and this the twentieth century! The *Argus* suggests that "A barbed wire fence might be run around the building, far enough away to keep the noise of the crowd out of reach of the Association," with "only one entrance, at which should be put an officer of the law," to let none pass but those wanted to attend the meetings. We have no suggestions to offer.



## A SERMON.

## The Believer's Transformation.

BY W. E. YARBOROUGH.

But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.—II Cor. 3:18.

The finished product of Christianity is Christ-like character. That conception of the gospel, which makes it only a lever with which to prize men out of perdition, robs it of much of its power. The whole system of Christian doctrine, including the tragedy of Calvary, has as its aim the transformation of men from sinners to saints—saints in character as well as in name. Heaven apart from character is unthinkable. Men must be prepared for heaven just as truly as heaven is prepared for men. In his vision of the New Jerusalem, John says: "There shall in no wise enter into it anything that defileth nor worketh abomination or maketh a lie." Only the pure in heart shall see God. To be unholy in God's presence would be equivalent to being in hell, for character, and not place, determines destiny.

The apostle in the climax of poetic thought presented in the text sets the standard of holiness which must be reached before we are fit for heaven. It is the "same image" as that of the Lord of Glory. We must be like him. Beginning with the spirit the whole being is to be wholly sanctified until we shall be in the same likeness. There are some who confuse likeness with equality. The distinction should be observed. The child may be like his father, but he is not equal to him in size, physical strength nor mental force. This difference between likeness and equality gives a wide range for difference of development in glorified human beings. Yet all the saved must be like him in being filled with all the fullness of God. This does not prove that the capacity of all will be equal. The divine plan and pattern of transformation offer us the highest incentives to spiritual growth, the lack of which can never be supplied by the crowning act of glorification. Let no man be content with a modicum of spiritual growth, with the idea that his deficiency shall be supplied, because the body of his humiliation is to be fashioned after the image of the Lord of glory. When he comes in his glory his reward will be with him "to give every man according as his work shall be."—Rev. 22:12.

The process of spiritual transformation as it takes place here, is the leading thought of the text. Let us endeavor to see this precious truth from the view points suggested by the text with the order reversed.

1. *The Agent.*—The spirit of the Lord, or as more correctly translated in the margin, *The Lord, the Spirit.* In verse 17, Paul says the Lord is the spirit. He means to say that the source and power of the believer's transformation is Christ in us the hope of glory. The Holy Spirit is Christ's vicergerent on earth, through whom he must communicate himself, so that while Christ and the Holy Spirit are personally distinct, they

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are one in their sanctifying influence. "It is God that worketh in you, both to will and to do of his own good pleasure. The pattern is divine, so must the power be divine. Man would not transform himself if he could, and could not if he would; but the quickening Spirit of Christ who abides in the believer is doing to death the old man of sin. This spirit so renews our minds that we are able "to prove what is that good and acceptable and perfect will of God."

2. *The Method.*—From glory to glory. Meyer holds that the reference in these words is to the glory that issues from Christ as beheld in the mirror, and results in the glory imparted to us. The more natural interpretation is that which regards the transformation as ascending to ever increasing degrees of glory. It is that character building which has regeneration for its foundation and glorification for its capstone. This change into the likeness of Christ is claimed by some to be instantaneous. They hold that by an act of faith we may so appropriate the Holy Spirit that all wrong desire is eradicated and thereby we become sinless. This view should not be confused with the position of F. B. Meyer the great apostle of the Keswick movement—the doctrine of the endowment of the Spirit for service. He says, "The very assertion of sinlessness shows the lack of any such thing, and reveals but slender knowledge of the inner life and the nature of sin." The claim of the perfectionist rests upon wrong philosophy, wrong theology and wrong exegesis. It represents all incidental volitions as in perfect accord with the main current of the will in its life choice. That is to say, if I have chosen righteousness as the greatest good in life I will never choose to do an unrighteous deed. That is equivalent to saying, that because the stream flows southward there will never be in it an eddy or current flowing in a contrary direction. It entertains a very low view of the holiness of God, and of the exceeding sinfulness of sin. It takes passages of scripture out of their connection and puts into them ideas that were far from the writer's mind. Some of these are Matt. 5:48; Phil. 3:15; 1 Cor. 1:2; 1 John 3:6; 1 Thess. 5:23. They find their strongest scripture in the 1 Epistle of John, forgetting that he was the same writer who said, "If we say that we have no sin we deceive ourselves and the truth is not in us." John surely did not contradict himself. When he says, "Whosoever abideth in him sinneth not," he clearly means that the child of God does not live in the practice of sin. The current of his life is Godward, but this does not destroy counter currents and eddies. Plain passages, moreover, are contradicted by the claim. In addition to 1 John 1:8, 10; note also 1 Kings 8:46; Eccles. 7:20; James 3:2, and numerous others. Since the instantaneous process is untenable the method must be gradual. The transformation goes on while we behold the image in the mirror.

3. *The Means.*—Beholding as in a mirror. The reading of the common version, "beholding," seems to accord better with the usual meaning of the word from which the translation is made, than "reflecting" of the Revised Version, though both ideas are

present in the text. We cannot be changed into the image of his glory without reflecting it. This reflection, however, is a result rather than a means of the likeness. The image seen in the mirror is the representation of the Lord of glory presented in the Word of God. Jesus prayed "Sanctify them in thy truth, thy Word is truth." Jesus and Paul had the same conception of the means of growth in grace. The glory is not so much that of the moral excellence of Jesus as a man, as of the risen and enthroned Lord. It has been suggested that Paul's mind was not in Galilee but in the "heavenlies." As we incorporate the Word of God into daily living we long to be like him which is a prophecy of the realization. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This hope purifies us even as he is pure. Through fellowship with the Lord of glory and the communion of the saints the likeness goes and grows in proportion to the intensity of our experience. In this transformation, time is not so important a factor as experience. Some Christians under twenty have attained a larger growth than others past forty.

In this  
"We live in deeds, not years; in thought, not breath;  
In feelings not in figures on a dial.  
We should count time by heart throbs.  
He most lives  
Who thinks the most, feels the noblest, acts the best."

Remember it is only to those with the unveiled face the privilege of beholding is given. The veil is removed when we turn to Christ. We shall never see his image, much less himself, unless we turn with our whole hearts to him. As children of God by faith in Christ Jesus, we rejoice in the hope of the glory of God, "but we know that when he shall appear we shall be like him, for we shall see him as he is." There is much in the process that I cannot describe, but thanks be unto God, somehow, some time, somewhere, "I shall be satisfied when I awake with his likeness." Then

"Sin my worst enemy before  
Shall vex my eyes and ears no more.  
My inward foes shall all be slain,  
Nor Satan break my peace again."

## Meditations.

*The voice of nature.* I am on the summit of a mountain. It is early morn. Last afternoon a refreshing shower came. Nature seems to have come out fresh and clean from a morning bath. Everything is vocal with God's praise. The heavens declare his glory. They reveal the majesty and power and goodness of his character and works in effulgent and radiant light which glorifies him. "The firmament sheweth his handiwork." The golden beams of the sun, and the soft silver light of the moon and the twinkling stars of last evening, sing in accordant notes, "the hand that made us, and holds and directs us in our orbits is divine." The mountains and hills, the valleys and the plains, the rushing torrent and the murmuring brooklet, the singing birds, the varicolored foliage, the beautiful and fragrant flowers, the emurpled twigs, the ripening fruit—

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all speak of the power and wisdom and goodness of God. "No God?" Nature responds with multitone and intelligible voice, "Thou fool."

Sweet fields beyond the swelling flood,  
Stand dressed in living green.

This was a fact in nature as well as a vision in spirit. At the foot of the mountain, the river swollen by recent rains, rolls on toward the sea. Beyond, in the fertile valley, are large fields of waving golden grain. As the rising sun tipped the mountain with light, I was silent and thoughtful. As I mused, the fire burned within. I shall carry that beautiful picture with me, often close my eyes, see this panorama of nature, rest and worship.

*Food in meditation.* On this mountain-top amid its deep stillness and awful grandeur, I have spent a quiet hour in meditation—not in study, not in thought, not in reverie, but in brooding. David said: "My meditations of him shall be sweet." God was the object of meditation, and the exercise was pleasant. The communion of this hour has been pleasant to me. But does God give us these experiences, this consciousness of his presence and power, this sense of the soul's activities, merely for own pleasure? Are they not also suited and intended for our benefit? Meditation is a spiritual digestive and assimilating process. It should give nourishment and strength as well as refreshment. Oh, I do crave wisdom and strength to do thy will, blessed Christ! Please give it to me in these quiet hours.

*Food in service.* But is there not nourishment and strength in service? Is not doing God's will also food? Jesus said: "My meat"—the food of my soul, that for which I hunger, that which gives nourishment and refreshment and strength—"My meat is to do"—be doing from day to day, all the time, in little things and great things, as men see them—"the will of Him that sent me, and to finish his work"—at the end to complete his work, not in one act, but in all things. There is food in service, not only in services, but also in doing God's will among men and for them. The soul touched by God hungers for this food, grows upon it, is nourished and strengthened by it.

*Desire and determination.* I ought not again permit the blinding mists of doubt to come between me and my God, my loving and wise and omnipotent Heavenly Father. He knows me and all my wants, and loves to satisfy them. I have had rest and refreshment in faith. I desire, I can, I must, I will, by God's help, live the life of faith. I do "hunger and thirst after righteousness"—conformity to God's will in heart and in life. Is not this very hungering itself also feeding? Does not he who thirsts, also and in that conscious and expressed need of the soul, drink the life giving water? I am determined to do better service for Christ and men, to be a better husband, a better father, (Oh, that my parents were living that I might be a better son!) a better neighbor, a better citizen, a better preacher, a better pastor. God help me! Give me more abundantly "faith, hope and love."

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Ought not these meditations remain personal? Perhaps so. I set them down to help those who I know have similar experiences, and to kindle and intensify holy desires and purposes in others.

H. F. S.

On Mt. Nebo, Ark.

## II Kings 5:8.

A good brother at the Convention asked me to write something for THE BAPTIST on 2nd Kings 5:8.

The interpretation, which to my mind, seems to be most probably correct is that which claims that the language used by Naaman has reference only to the simple discharge of an official duty, without any intent or desire of his to take part in idolatrous worship.

Naaman had already renounced idolatry by declaring himself a worshiper of the true God, and therefore in the very nature of things, he could not have any heart or desire to participate in the worship of idols.

Naaman was Commander-in-chief of the Syrian army. His official relationship to King Benhadad was very close and delicate. It was his official duty to attend the King on public occasions, and in the temple service to allow his master to lean on him, and bow himself down when his master bowed down. Could Naaman perform these official duties without taking any part in idolatrous worship? Or would he offend the God of Israel should he continue to discharge his official duties to the King in the temple service? Are questions that may have been passing through the mind of Naaman at the time he spoke the language of the scripture before us. "The Lord pardon thy servant in this thing," as much as to say, "I have no heart in it, I do not mean to worship idols, but my position is such, and my official obligations to the King are such as to forbid my refusing to discharge the official duties that are binding upon me. Elisha, seeing the situation, relieves the mind of Naaman with the response, "go in peace."

I imagine that Naaman would have cheerfully given up his office could he have done so, if he had been told by the prophet that it was necessary. The reply of Elisha "go in peace" doubtless was a relief to him.

J. R. SAMPLE.

## Sin Not Simply an act of the Will.

L. F. GREGORY.

All sin is not voluntary sin. It is not always confined to the act of the will. Voluntary sin is presented in various ways, three of which I mention.

1st. That sin is a deliberate self-determination, the act being a contemplated and premeditated one.

2nd. That sin is a spontaneous, impulsive exercise as is exhibited in excitement or in wrath.

3rd. Whatever inheres in the will as a habit, that which has been done so repeatedly until it becomes a part of it.

These do not cover the extent of sin. There is a law and whatever is contrary to that law is sin. This is true of the acts of the will

but if the law extends to the will alone then the transgressions would be confined to its acts, if it extended to a lack of all conformity then there is sin which is not the act of the will. The conscience recognizes a condition of sinfulness and its correctness of decision is borne out by the teaching of the scriptures.

Man is possessed of a sinful state and disposition. The will does not give rise to them but the action of the will is due to this condition. In a secondary sense, the will may be said to give rise to them. The condition must exist to make it possible for the will to act contrary. Many evil desires originate in the will, but it is equally true that many lie within the nature. The law condemns the sinful state, disposition, or habit, and leaves not the voluntary sins uncondemned. The Master makes a clear distinction when he speaks of an evil and good heart.

Paul's testimony is in place here. He speaks of sin as a law. "When I would do good evil is present." By one he is influenced for good, by another for evil. Everything brings forth after its kind. The will is powerless of itself. It is only an instrument, in the hands of a greater power. That is the ego, and as the ego is, so will be the acts of the will. If the fountain be bitter, so will be the water that it gives forth. Not until the state or disposition is changed, will the actions of the will be different. None but God can change man from this sinful state and evil disposition.

Rev. W. P. Chapman.

This worthy brother and minister of the gospel has, in the providence of God been called upon to pass through some deep waters. In the spring he received a very slight injury on one lower limb, which, after long and intense suffering, resulted in the amputation of this limb. He was very poorly able to lose the long time occupied by his illness, but even less able to sustain the heavy expense incident to several weeks of medical attention requiring from one to three physicians. So, in addition to other expenses, he finds himself owing a doctor's bill of \$200.00.

Brethren, cannot many of us who have our health and limbs spared to us, help pay this debt? Let all who have it in their hearts to help this unfortunate brother, send what the feelings of humanity may prompt them to give, to Rev. T. J. Miley, Mayton, Miss., who will acknowledge all amounts in the columns of THE BAPTIST.

Begin at once. This brother is in immediate need, and is not able to work as he once was. A dollar or so each will hurt none of us, and will relieve a worthy, needy preacher.

## Notice.

The Columbus Baptist Association will convene at Pleasant Hill Church, nine (9) miles east of Columbus, Miss., on Friday before the Second Sunday in September. The east bound mid-day trains will be met at Steens Station on the Southern Railroad; and the Mobile and Ohio Railroad Midday trains will be met at New Hope, on Thursday and Friday; and by special request and arrangement on Saturday, with conveyances.

J. W. COOPER.



## Mississippi School Endowment.

In the endowment of Mississippi College we have before us a question that touches our denominational life at every vital point of its being, not only in Mississippi, but where ever the name of Christ is proclaimed. A glimpse at the past history of this institution will verify the above statement. A history indeed, that bears honor to the noble sacrifices made by our fathers in years ago. With such a mighty history behind this dear old college, it ought to become an inspiration to every Baptist in Mississippi. However, our faces should not be turned to the past too long, lest we become hypnotized by the feeling of self satisfaction, to be awakened in coming years by the onward strides of other colleges; to find to our sorrow that we have not been faithful to our heritage.

The first question that will likely come to the minds of many Baptists throughout the state, why endow Mississippi College since it has done such a fine work, and is still doing it? They are honest in this question and should have an answer.

1. Mississippi College has never had a sufficient and adequate endowment. While a great work has been done by this school, yet it has been done at the sacrifice of those who have been teaching and the lack of proper equipments. I am bold to declare, that within my knowledge, I know of no college that has accomplished so much with so little capital. The forty thousand dollars is the best investment ever made by Baptists anywhere. It has doubled and quadrupled. The dividends have been enormous. Dividends, that cannot be set down in word or figures, for it is the lives of the many hundred good men who have been prepared for life in this school.

2. Money is cheaper now than it use to be. Money invested in endowments use to bring from eight to ten per cent per annum, but the day has come, and now is, when it will only bring from four to six per cent. This fact alone has made it necessary for every college to enlarge its endowment. It takes money to run any institution that is worth running. To get the best teacher we must offer as good salaries as other schools.

3. We must endow Mississippi College because other Colleges, both, denominational and State are receiving liberal support. Our State schools have money to meet every emergency, and to enable them to keep step with other institutions of learning. These schools are our competitors. There is competition in education, and that is as it should be. If we do not offer as much as the other colleges, the days of our college is numbered. "Excelsior" is the motto of every school and this we must meet. Mississippi College has met this competition in the past, and must continue to do so. This is a critical period in the life of our college, and the time for Mississippi Baptists to arise in their strength and endow Mississippi College has come. We must make the effort, and if we fail God pity us. But why talk of failure, we shall not fail, if we can only get the Baptists to realize the vast importance of this movement.

4. Mississippi College must be endowed to prepare it for the great fields of usefulness

that is now open. She has served her day and generation well, but there is now opened to her a new century, and a new generation. Her best years are still before her. She must renew her youth like the eagle. She must have the spirit of expansion. There must be enlargement in her teaching force, in the curriculum, and in the equipments. In short to be the institution that will meet the demand of the great host of Baptists, it must have sufficient endowment to keep abreast with other institutions.

Another question, how can we endow Mississippi College? What plans shall be followed? The basis of this movement since it is for Christian education must be in Christ. We can do all things through Christ who strengthens us. This must be our motive, and this must be our plea, "for Christ sake," and when we lay this matter upon the heart of Mississippi Baptists in the name of Christ, the victory will be ours.

Of course, there will be opposition. Some Baptists are gifted in furnishing that. They think they are called and elected for that business, and I think they have made their calling and election sure.

Let us go to work and get every Baptist interested in this question. What will the results be? The endowment will come. Our college will have wider advertising than ever before, and it will be known far and wide. She will be dearer than ever before to the Baptist host of our State, and will be bound to their hearts by hooks of steel. Last, but not least, more young men will go there to get their education, and soon we shall hear the glad cry that the old buildings are not sufficient to accommodate the great body of students. Then our business men will come forward and gladly give their money for the erection of new buildings, and then soon we shall hear the ringing of the hammer and the sound of the trowel as new buildings rise up among the beared oaks of the old campus to bear testimony to the noble sacrifices made by the Baptists in the early dawn of the 20th century. So may it be. Amen.

H. P. HURT.

## Bro. Sproles on Co-operation.

If all the brethren will consider suggestions in the spirit Bro Sproles manifests there will be brought about such co-operation as our State has never known among Baptists. One great trouble with us has been that every one who ventured to express an idea of needed modifications has been dubbed a *disgruntled destructionist*, and hard things have been written about him. Brethren, let us leave all of that out, and study our condition and needs. It is a lamentable fact that while we are doing more for missions than ever before we are not enlisting, eliciting, uniting and making pleasant the co-operative work of the churches as we should. Where we are failing most, or worst, is in teaching and enlisting in the work that large number of Baptist preachers, noble men of God, who work in the field for the support of their families and preach to poor, undeveloped churches, for next to nothing. If we get co-operation among the churches it must begin with securing co-operation among the ministers, we

cannot ignore this fact. How can we accomplish that? I suggest three ways:

1. Let each association have within its bounds each year a *preacher's institute*, conducted by some consecrated qualified man, like the noble A. A. Lomax, of which all the preachers shall be members, and to which they should be urged to go and study. Such institute will be in reach of all the preachers, and the association will produce and lead to greater appreciation of each other, which will result in enthusiastic co-operation.

2. Let the State Board consider the Baptists of the State—in a sense—a great stock company of which they are the business managers, with the associational boards as advisory committees, and let them do nothing whatever in any association without advising with the associational board. And let all boards do an open business. Each stockholder has a right to know every thing connected with the business, for which he is in part responsible. Full knowledge when approved, will produce co-operation in spirit and effort.

3. Let each association print in its minutes the "Table of Missionaries and their Fields," as given in the State Convention minutes. We must get the information before the churches, as three-fourths of them never see the Convention minutes.

E. L. WESSON.

## Gulfport Matters.

For the benefit of all concerned in the future of Gulfport and Mississippi's coming city, you will please say that thorough examination of the channel since the storm reveals not only no damage but an increase of the average depth of the three miles already dredged to from one to two feet. Vessels drawing twenty-three feet of water can easily come to the dock when the tide is in over this three miles. The dredge boat is 3/4 of a mile from the end of the pier, and is approaching at the rate of a mile in four weeks. As soon as the pier is reached the boat now at work will go to its former point and proceed to open the channel into the harbor. Vessels drawing fifteen feet of water can come to the pier within six weeks from this date if the work is not hindered by some unforeseen accident. Work at the pier is progressing as rapidly as men and money will move it. All doubt has been removed from the mind of Captain Jones as to the practicability of this great enterprise, and if its utility as a gigantic scheme for the material development of the revenues of our great State in particular, and for the country generally. It does seem to me that the people of Mississippi ought to feel a pride in the prospect of having a part of their own, and I feel that this sentiment should find expression in the hearty co-operation of the government and the citizen by giving to the man who, nearly single handed and alone is using this energy, and his fortune for the accomplishment of the mightiest enterprise ever undertaken by any one individual in the State their moral, and if necessary, material support.

I need not tell you that business in real estate is lively, I have been credibly informed that \$15,000 worth of property changed hands here last Saturday.

L. E. HALL.

Gulfport, August, 20, 1901.

## Revivals.

Monday after the 3rd Sunday in July, we, Mrs. Cooper and I, went to Wolf Lake, where I was expected to preach several days. We were entertained by Bro. Coleman, who knows how to make you feel good and pleasant. We never fell into better hands and were never treated more royally. I preached every night to a large congregation for that settlement. My efforts were highly appreciated, and they were anxious for me to preach monthly for them. Some good interest was manifested during the meeting. There is no Baptist church in that section, but there are a few Baptists and some good material to work on. I would recommend Wolf Lake to the State Board.

We came back to Providence where we met my brother, M. R. Cooper, to carry on a revival for us at that place. We had one of the best meetings in the history of the church. The old story, "salvation by grace," was told in a very convincing way. All of his sermons showed depth of thought, and were uplifting to all who heard him. Six were baptized at the close of the meeting, several restored and some joined by letter.

We went from here to Liverpool, where my brother preached another week forcibly and eloquently, to the edification of all who heard him. He left Friday morning for his home at Belen. I did the preaching for Friday. There were many happy hearts all through the meeting and the church and pastor greatly strengthened.

I went to Center Ridge where I did all the preaching. Heavy rains fell throughout the week, but the Lord was with us. Six are awaiting baptism; one of them a father, 49 years of age.

From here we went to Weathersby, on the G. & S. I. road, to meet the much-loved T. J. Moore of Lena, who assisted us in the meeting. We had a good meeting. His discourses showed that he had long since been divesting the Good Book. He had great and good thoughts expressed in the simplest terms; small children, with intelligence, could comprehend his sermons. He is easy, graceful and logical in his discourses. We had 25 accessions, 9 baptized, and 8 others professed. We think Bro. Moore is one of the best preachers and workers in a meeting we ever knew.

Yesterday I conducted the funeral services of Mr. Ed. Fisher, near Concord church in Yazoo. He started hunting with his gun, and at the step the gun went off accidentally, and his heart catching the contents, he died instantly.

W. R. COOPER.

## Piano Prize.

We met Dr. Johnson, President of Hillman College, a day or two ago, and talking of the Crystal Springs Chautauqua, he said: "We got the piano prize anyhow. True, the contest was sent by Miss Bond, one outgoing teacher, I lost it, but a pupil of Miss Margaret Webb won it, and Miss Webb is our senior music teacher at Hillman next year."

W. R. COOPER.

Dr. W. F. Yarbrough leaves this week for Louisville, Ky., to spend his vacation. We hope for him a pleasant stay.

## Good News.

Paris.—The 2nd Sunday in July it was the privilege of the writer to assist Bro. J. O. Hill in a series of meetings at Paris. For seven days and nights we held forth the word of Life as best we could. The congregations were large and very attentive. Received six.

Tula.—The 3rd Sunday in July we yoked up with pastor Haggis, at Tula. The meeting continued seven days and nights. During which time much interest was manifested. The congregations were extremely large. Results—accessions ten. Enemies were made friends; church much revived. And thus closed a very precious meeting.

Monday morning, July 29, we boarded the fast train for the West. For nineteen hours our train dashed along at break-neck speed, sweeping through fertile valleys and river bottoms not a few. On we went, passing rich coal fields, slate mines, towns and cities that have sprung into existence like magic. Turning, winding and twisting, our great iron horse continued to climb the great rocky steeps until after awhile our conductor announced that the Ozarks were far behind us. Tuesday we reached our destination. At the depot we were met by the pastor who, in short order, yoked us up, and said, now to the work. For two weeks the meeting continued with increased interest. Old and young, saint and sinner, including Indians, came and listened attentively to the old story of the Cross. At the close of the meeting it was the writers privilege to go down into a beautiful mountain stream of clear, sparkling water, and bury with Christ in baptism, several happy converts. The Home Board is doing a blessed work out there. It is a work much needed to be done. While there I saw three large, well finished Mormon houses of worship; one of which has a membership of more than one hundred and fifty. Pedro Baptists are there on the ground, and as a town is surveyed they build a house and go to work. Brethren, as I see it, now is the time for Baptists to stand by our Home Board with enlarged contributions. What we do let us do quickly. Oh, how much I do wish that the Baptists of the South could see the vast amount of real destitution that exists out there, as I saw it. Brethren, I plead for the West, help them much and help them now.

W. L. A. STRANBURG.

Banner, Miss., Aug. 22, 1901.

As we are enlarged in thought and uplifted in feeling by the vastness of the ocean and sublimity of the mountains, so in the presence of truly great men and women in life or in literature we receive an invigoration and exaltation of soul and dwell for a time, at least, in the clarified regions of purity and power.—Frank V. Irish.

True education enlarges the mental horizon and raises the spiritual zenith—a mental reaching out, a spiritual reaching up. Science and the liberal, industrial, and mechanical arts may furnish the outlook, but religion and the fine arts must give the uplook.—Frank V. Irish.

## Some Figures.

Referring to your editorial on Sunday Schools under the caption, "An Appalling Situation," the statement is made, "that of the 100,000 members of our churches only 2,500 were enrolled on our Sunday School records." This shows that twenty-five per cent., of the membership of the State are enrolled as members of Sunday Schools.

Now, if I mistake not only about ten per cent. of the population of Mississippi live in towns. I would like to know if there is another State with ninety per cent. of inhabitants living in the rural districts that can show more than twenty-five per cent. of Baptist Church members on the Sunday School rolls. Is there a State that can make a better showing than Mississippi in proportion to the per cent. of people living in towns. I would be glad if some of our Sunday School statisticians would look into this and report.

J. R. SAMPLE.

## Providence.

In Franklin county. Rev. J. H. Purser, pastor. At McComb, he asked the writer to aid in meeting, which began the 10th inst., and continued to 15th. The gracious presence of God was granted from the first—in every season of worship—and on the last day it seemed the Spirit could not be contained, so great was His fullness.

Twelve were added on this day, young men, young women, and some heads of families. Four had joined before. At the last service, there were upwards of twenty-five for prayer. In the meeting, an eighty-odd-year-old came for prayer. In all his life, he had never done this.

Providence is a coming church. She has some noble members who are extremely earnest as to her advancement, and ere long, she may stand in the forefront of country churches.

There is a beautiful harmony between church and pastor, and mutual love prevails.

Some subscriptions to the BAPTIST is another result of work done in the meeting.

"How good and how pleasant it is for brethren to dwell together in unity."

J. E. PHILLIPS.

## Brownsville.

A great meeting in progress here. 800 at church last night and 11 additions with 21 additions in all to this time. More than 100 for prayer last night. The good work will go on. By request of the church the pastor is doing the preaching.

CHAS. L. DEWIS.

Raymond, Miss., 8-26-1901.

In the deepest and truest lives the divine "I ought" is far more powerful than the human "you must"—Frank V. Irish.

Each human being has in his own nature a new continent inhabited by rude and sometimes warlike tribes of passions and appetites. These must be conquered and controlled and the whole continent prepared by cultivation for the highest soul-civilization.—Frank V. Irish.



## The Christian and Sin.

I. JOHN 1:1-2.

Christianity is character. To be like Christ in love, in sympathy, in helpfulness, is the sum of every Christian obligation. This is the all-comprehending requirement. All duties repose upon this deep foundation. With such a conception of the Christian life sin is incompatible. "Whoever has been begotten of God does not commit sin; because his seed abides in him; and he cannot sin, he has been begotten of God."

Several interpretations have been given to this passage. Let us look at some of them. I. It is held by some to teach *sinless perfection*.

The adherents of this cult hold that regeneration so changes a man's nature that he cannot sin, and consequently all truly converted persons are free from sinful acts. Their lives are perfectly sinless in act, in thought, in desire, and in impulse.

This position has been refuted time and again. I simply restate the arguments against it.

1. It is contrary to Scripture teaching. The patriarchs were not free from sin (Num. 20:8-12; 1 Sam. 11:11-27; Sam. 15:24-26). The apostles were not. (Acts 15:36-39; Phil. 3:12-14; Matt. 26:71-74.) There is no one perfect. (Ecc. 7:20; Prov. 20:9; Rom. 3:23; John 1:8.)

2. It contradicts our own consciousness.

3. It proceeds upon a false conception of the nature of regeneration. Regeneration neither destroys nor creates faculties. In regeneration we are lifted into a higher universe of existence. The ethical point of view is changed, and the will, having a new set of desires to determine between, may be said to be regenerated. It is the self, however, that is affected. The same passions and instructions cling to us after regeneration. To get rid of these is the objective end of the Christian life. It is consummated at the resurrection.

II. There are some who claim that the language of John sets forth comparatively the relation of the Christian to sin. They hold that just in the proportion that a soul is born of God it is free from sin. If the new birth were perfect sin would be morally impossible. This is the *second blessing* cult.

Against this view it may be argued:

1. It makes regeneration—the new birth—a progressive work; thereby confounding it with sanctification. Sanctification may be progressive, but the new birth—the passing from the kingdom of darkness into the kingdom of Christ is instantaneous.

2. It makes the new birth dependant upon man's efforts for completion. God simply quickens the soul; it must struggle into life by its own efforts.

3. It impinges God's character. According to this doctrine God is either not able, or else he is not willing to complete the work of regeneration.

4. It aims at the impossible. Inability to sin is unattainable in this life. A man must be wholly born of God before he can get into heaven. Therefore this theory would depopulate heaven of all but angels.

III. There are those who make the Chris-

tian a dual being. They give to the Christian two lives, the *Adamic life*, which is his by natural birth and the *Christ life*, which is his by spiritual birth. The Adamic life sins, the Christ life cannot sin. Both of these are in one person—the Christian.

AGAINST THIS VIEW IT MAY BE ARGUED.

1. It proceeds upon a false idea of regeneration. In regeneration a new being is not put into the house with the old, but the old being is given a divine inclination, is lifted into a higher sphere of existence. The I—the ego—is the thing affected.

2. It proceeds upon a philosophical impossibility. There cannot be two personalities, radically opposed to one another, within the same person. There can be two natures, but there cannot be two wills in one consciousness. There cannot be conduct either good or bad without will.

3. It is contrary to our experience. To be two kinds of conduct there must be two wills. If two wills then two consciousnesses—two persons. Then the spirit-born person—the Christ life is not me, it is thrust in to dwell with, and contend with, and finally to overcome me. I am not changed at all simply overcome. My experience teaches me differently.

IV. The true meaning it seems to me is this: Sin is incompatible with the Christian life. The new birth reverses the trend of ones being. A Godward inclination is given to the soul, which becomes the character-giving element. This element is received from God and consequently is incapable of sin. John has reference to a State of being and not to isolated acts. He speaks of the controlling principle of life.

In proof of this position I offer the following considerations:

1. It proceeds upon a just apprehension of the nature of sin. Sin in essence is selfishness. The first transgression changed the current of man's affections and made self the centre of his activities. Regeneration reverses the trend of man's life and makes God the centre of the sphere of his existence. Whoever is born of God no longer has self as the centre in the sphere of his activities. He is no longer actuated by the principle of sin.

2. Such an interpretation properly place the moral quality of conduct.

"There is nothing in the world," says Kant, "or even out of it, that can be called good without qualification, except a good will." Let us distinguish, however, between a good will and a good wish. A good wish is merely the consciousness that the doing of a certain thing would be right. A good will is the identification of ones self with that end. A good will is not merely a good intention, but it is a determined effort to produce a good result. Such an effort is, from a moral point of view supremely good, even though, from some unforeseen contingent, the good result is not itself achieved. It is the determined effort of the new born soul to do right, and upon this determined effort the moral quality of its conduct rests.

3. Such an interpretation proceeds upon a correct view with respect to the object of

moral judgment. The object of moral judgment is conduct. Conduct is the expression of character. Character is not something separate from the will and acting upon it from without, but it is the habitual mode in which will regulates that system of impulses and desires which, looked at subjectively, is the field of its exercise. Thus it is seen that will is not external to the self as if self, amid its other faculties, possessed a will, but will is the self. Therefore conduct is the self in motion. Now the true self is the rational self. This self is a composite of all the forces of our nature perfectly adjusted. This true self can only be revealed in acts that spring from the whole nature—from all sides of our character. Those acts that spring from some mere fraction of our nature are not true expressions of us. Therefore the Christian cannot express his true self in his conduct unless that conduct is the habitual mode of the Christian life. Righteousness alone expresses the true self of the Christian. Therefore whoever is born of God does not commit sin, if they express in their conduct what they really and truly are, for God's seed remaineth in them and they cannot sin.

J. B. LAWRENCE.

Greenwood, Miss.

## Co-operation a Necessity.

It is evident to every awakened Christian that the churches are doing only a part of what ought and might be done in giving the gospel to the lost. How to remedy this great trouble is now engaging the minds and hearts of our best and wisest men. They are asking for suggestions from the fields composing our territory. Hence I submit a few thoughts on the subject.

There is no doubt in my mind that we have found the evil. (A lack of co-operation) and this is a long step in the right direction. To locate the trouble is very important, and it goes without argument that we have located the trouble. The churches do not co-operate as a whole. This we all acknowledge and lament. How to bring about a more hearty co-operation is what we all want to know, and then what we all ought to do.

1. There must be information given to those that have it not concerning our mission work. Let them know just what we want, why we want it and what the end will be in getting it. This will take time and will be hard to do because of the many prejudices against our efforts (and work,) but it can be done, we hope and believe.

II Who is it that needs the information? All need some, others need more. We all need to read John 4:35 and remember that our Lord said for us not to say four months and then comes harvest. He says lift up your eyes and look on the fields now. The fields here are composed of the *despised Samaritans*. Then to read and obey the commission of our Lord. Matt. 28:19, 20. Go teach all nations—Teaching them to observe all things whatsoever I have commanded you. Now here is success, when you do what He says. And lo I am with you (Read Mark 16:15; Luke 24:45; 46, 47, 48; Acts 1:2.)

Now we all need to read and think of our Lords request or command and then to do

what He said do, and remember that we are not to consult ourselves in the matter but our Lord's will.

2. Many others need information concerning their duty to God in the matter of giving the world the bread of life.

3. Concerning our obligation to unite our feeble efforts as one family (town and country) we are all one family, God's family under one law, God's law, which is God's expressed will. Now all don't feel this, if they know it; but they ought, they must, if they ever work with us.

4. Concerning our methods of work, here is one of the chief difficulties, let them know how we do and why we do it? This will remove prejudice, and help us no little.

III. How can we get this information before all our churches is the great question. There is just one way in the country, and only one.

1. Some one has got to go carry this information, some one that knows the facts and feels and believes them; and they will have to make more than one visit. Papers may help, tracts may help, but they are not enough. No one can feel or see the author's earnestness in paper or tract, only in part. We need to act Paul and his co-workers, go among the churches, and see how they do.

I make this bold assertion, every church in Rankin, Smith, Scott, Simpson, Jasper, Jones and Leake counties will give to missions when instructed and called upon in the *Spirit of Christ*. We may, we ought to discuss these difficulties in association and conventions; but we will do no more than stimulate those that attend associations or conventions, must carry the information to those that do not attend. If we ever have co-operation from all of our churches, it will be when we go ask for it in a plain brotherly way, and God speed the day when we all may be willing to ask, and ask aright.

My heart goes with the committee, appointed by our order in last meeting of S. B. C. at New Orleans, La. Oh, may they devise some plan by which all of our brethren and sisters in the Lord may be induced to co-operate with us in the furtherance of His blessed cause.

Yours in love  
T. J. MILEY.

## Our Progress.

I believe in progress, provided it is in the right way. For over fifty years, I have been a Baptist, and have always been considered progressive. But there are lines I consider unscriptural, and others as not clearly recognized therein. The first are departures, the others innovations.

Some of our churches have surely wandered off from the simplicity of the gospel and the usages of apostolic times. For much money is being put into "temples," and congregations are being trained to have "itching ears" for beautiful, eloquent, intellectual sermons, or discourses, rather. Hence the preacher is exhausted soon and must have a "vacation." This is often, to dispense with public services for weeks and leave the poor without visitation.

Again, there are churches whose members

attend theatres, play cards and engage in dances, even against protest. A false idea of discipline has obtained—not a few thinking this exclusion. It does not necessarily mean to cut off, but to train, and hence the idea of withdrawing follow until evil and doubtful practices are repented of—that is, forsaken. The influence of such members is harmful to the young, while they bring a reproach upon Christianity.

A third class are the "do nothing," as they are simply "hearers of the word" if that, and never pray either in public or at home, nor teach, nor visit. Further, they not only do not "go," but fail to help send others to teach the "glad tidings" of salvation to a lost world. Indeed many even neglect to give of their substance to the support of a pastor to instruct them and their children and enable him to visit the flock. Who is at fault?

Sunday Schools, Young People's Union and Ladies Aid Societies, I do not regard as innovations—unless they resort to questionable modes of raising money. I must admit that I prefer direct offerings, instead of fairs, suppers and entertainments. On the other hand I do favor instrumental music, for Moses used a harp and others the psaltery; but I want sacred hymns and the songs of Zion. Progress along such lines is helpful, and may enable "all the people to praise the Lord" and to say "amen."

L. A. DUNCAN.

## Baptist Blood

It is pure. In line with Christ and the apostles and began in the early days of John the Baptist before Baptist blood, fabrications of men were dominant, and when it came, they were extremely hostile. This hostility cut off John's head and hung Christ—buried him, but he burst this bar and came forth victor of "death, hell and the grave."

Since the day of Christ, many other Baptists have been hounded. Peter was in prison; Paul and Silas sang in jail, and all other apostles died through violence, but one.

The greatest Baptist—he whose "blood cleanseth from all sin," said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." And those upon whom his mantle has fallen, have striven to maintain this.

Martyr fires glow along the sands of the centuries on account of this principle and others dear to Baptists.

It was in Georgia, in 1785, a law for the establishment and support of religion was actually passed through the influence of Episcopalians. It embraced all denominations. But too much Baptist blood had been shed. Baptists remonstrated and the law was repealed.

In Virginia, three Baptist preachers were brought to trial "for preaching the gospel of the Son of God, and Patrick Henry said:

"GRRAT GOD!" three times, and: "WHAT LAW HAS BEEN VIOLATED?" and the judge said: "*Sheriff, dismiss the men!*"

Through great tribulation have Baptists come up, but today their principles are touching, more or less, almost every nation under heaven.

Bright America is the seed-bed; germs are transplanted from hence and the world becomes democratic—a principle on which Baptist churches were built in the days of the apostles.

"Baptist blood" (vitality)! Let it flow!  
"To be living is sublime."

J. E. PHILLIPS.

## The Devil Works Where Most Needed.

I see in the issue of August the 1st an article relative to a sermon preached in defence of the devil.

It is said the devil is a roaring lion, going about seeking whom he may devour, so the Church is the place for the devil or his angels to work. It has been said the devil called three of his angels to appear before him, as he wanted to commission them for his work. After their appearance the devil said to the first he wanted help. What will you do?

"I will go to the race tracks and gambling dens and ketch all I can." Step aside.

To the Second—What will you do? "I will go into the saloons and dancing halls and do what I can for you." Step aside.

To the Third—Sir, what will you do for me? "I will go in the Church and do all I can; I will divide the members and split the Church."

Here is your commission: Go to work. As to the gambling houses and the saloons and dancing houses, they are mine; I need no help in them.

But the Church, that is the Lord's, it was established by Christ. Here is your commission: Sir, you be in the meetings. If you see they are going to have a good meeting get up some malice; stop it if you have to get drunk and be arrested. So if all be true this man Ewing is the commissioned angel in that Church. As to the devil being a man, let us see what our Lord said. Have not I chosen you twelve, and one of you is a devil. John, 6:70. He spake of Judas who was guide to them, by whom he was taken.

We can see these devils in many churches. May God's spirit be with his who are called by grace and give them power to rid the Churches of these commissioned angels.

A. P. BRAY.

Ocktoc, Miss.

## An Answer.

Brother Editor: I feel somewhat vexed at having to answer Observer's question. One has not to be educated before conversion or a new birth. I should think if he was born as he ought to be, he would be wonderfully educated, lit up all over. It is our opinion one could understand the gospel better after this new birth. This is our answer to both questions. Don't you think brother that this is a fair answer, for, it is the best I can do?

ORTHODOX CORNER.

In Church.

The very rich are sometimes poorer than the very poor. Poverty of imagination, of sympathy, and of fine feeling is a far greater poverty than poverty of purse.—Frank V. Irish.



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## Calling a Pastor.

With many of our churches the time of calling a pastor is close, if not already at hand. As harmful and hurtful as it has been to be, a very great many of our churches, certainly a majority of them, are still engaged in the "annual call" business. For the present, we pass the time element in the call without discussion, remarking as we pass, that every pastoral call ought to look toward permanency, in the pastoral relation, being entered into with as much prayerful consideration, as we would give to it, were it impossible, when once entered, to be disengaged from its responsibilities, so long as the pastor might live.

Like marriage the pastoral relation ought to be formed, seriously yet joyfully; the contracting parties being overwhelmed by their responsibilities, but for the fact that they have assurance that the whole matter is of the Lord, wherefore they enter upon it most gladly. Alas! alas! It is about as easy to sever pastoral relations in some of our churches, as it is the marriage relation in all the too numerous "divorce mills" that disgrace our country, under the guise of Chancery courts.

With all these things in mind, a church faces the time appointed to call a pastor—how shall she proceed? "How shall she proceed?" There is but one way open for her—and out the will of God in the matter, and then do that will promptly. The whole church ought to be much in prayer for the Lord to incline their hearts to the right man, the man of His choice, and not some friend or kinsman of theirs. Having prayed the Lord, they will be on the outlook for a man whom He has appointed over them to show up in due time; and when he comes, they will accept him as from the Lord.

This is the way a church will do, when she is without a pastor. Suppose, as is the usual case, and especially those cases covered by the "annual call," that the church has a pastor and wants to get rid of him by calling another one—how proceed then? The idea would seem very ridiculous, if it were not so common. It is pretty much like a man with a wife wanting to dispose of her to take unto himself another—it is more like this than any thing else we know; although it is not just exactly like it. In such a case, as with the man set with the church, a way will be found, a way that is, sometimes, too dark and devious to be followed here.

There is an old story going the rounds that tells just how to get rid of a sorry pastor, and

is worth remembering, as it is as good for the "indefinite call" as for the "annual call." The leading members of the church had concluded that it was time for a change in the pastoral relation, as the old pastor had outlived his usefulness; and so a motion was made in conference to call a new pastor, which was prevented from being put at once, only by the rising of one of the old brethren, who asked that the matter be postponed one week, which, out of deference to him, was done. During the week this brother made a canvass of the membership to ascertain the attitude of the people more fully toward the pastor, asking each one, if he had kept up the good habit of praying for the pastor, that he may have power from God with men in his great work. The expected happened; not a member could be found who had not ceased to remember the pastor, when at the throne of grace. A pledge was exacted from every one that special prayers should be made daily during the week for the pastor. Now during all this time of great dearth in the prayers of the people for their pastor, he himself was wishing for a change, and was asking the Lord if it was not time to have another field of labor. Sunday morning came, the Sunday on which they were to call a pastor. The house, of course, was crowded. The pastor arose; and, there was a sweetness about his voice that they had not heard for a long time—not since they ceased to pray for him. His prayers were very touching indeed; and his sermon had the old time swing, and flow of heart and soul that caught and melted every heart.

When the conference was called, the needed "change" had already taken place; and they all said they wanted no other preacher, and the preacher said he wanted no other church—this is one way to call a pastor; call anew the one you have, and support him after the call through all the years of his ministry, by his prayers.

We earnestly commend the above method to all the churches needing pastors, or needing a "change" in the pastor they now have.

Above all things, deal gently with the Lord's servants, considering thyself a servant also.

It affords us very great pleasure to present to our readers, with our endorsement, this excellent paragraph from the editorial department of the *Commercial Appeal*. It is bold, manly sober sensible and just:

"Governor Longino, of Mississippi, is doing all in his power to prevent lynching and to bring those guilty of the crime to justice. He has been extremely active in the matter and he is arousing sentiment and attracting towards him many strong and influential men. Judge W. F. Stephens, who is perhaps, one of the most conspicuous members of the judiciary, is giving the governor all the aid in his power, and many others are doing likewise. They will soon surprise themselves as well as others in the strength of the public sentiment which they will develop in favor of law and order, and this sentiment will exercise an all powerful influence on the public, allaying excitement, restraining rash-

ness and deterring those who would take the law into their own hands."

"That he will totally eradicate lynchings is much to be desired, but only the most sanguine and optimistic look for this happy conclusion. There will still be lynchings for the crime of rape; but for other offenses it is to be hoped the usual methods of punishment will be looked upon as sufficient. He will not succeed in punishing any of those who are at present charged with having participated in the various lynchings, but he will succeed in giving the machinery of the courts such a definite and concentrated direction that the people who usually constitute mobs will see the danger of tempting the fates too far.

"Very naturally Governor Longino is exciting the ire, and receiving the criticism of those who fear for themselves and their friends the consequences of too deep a scrutiny into the offenses committed. Ill-natured things are being said and written about him in order that the force of his efforts may be weakened. Quite as naturally, but less excusably, there are others who seize upon his activity of the governor to make political capital out of it; but these overreach themselves and render neutral their vindictiveness. They administer poison, it is true, but in such large doses that it overloads the public stomach, proves an emetic and is thrown off before it has time to permeate the system and corrupt the blood. The good people and the healthier sentiment are with him, and the good people always prevail.

"Governor Longino by his boldness and outspokenness, has advertised his State, and he has given it a name abroad that is of more value to it than almost anything calculable. If he gives his strength to this movement he will draw around him a following and create an atmosphere in which lynchings such as have disgraced the State cannot live."

## A Correct View.

"We have always favored the most liberal policy towards railroads. They are the developers and upbuilders of the country, and here in Mississippi we have enjoyed the most generous treatment on their part, with freight rates as low as compatible with operating expenses. From them our people have received advantages, and encouragements unknown in the far West, and we are thoroughly convinced that their ambition as well as interest is for the rapid advancement in wealth, population and production of our section. We are all in the same boat, and the railroads and people are one in the line of progress and struggle for independence.—*Mississippi Journal*."

We are impressed with the correctness of the above extract. The great body of the people of Mississippi stand solidly against obstructing the progress now manifest in every section of the State. If the question was asked us, is Mississippi prospering? our answer would be, go through the country, and see the improvement in dwelling houses, fences, improved farming implements and variety of crops.

Complaints are made in some localities

1901

about a partial failure of corn, but the pea and hay crop will supply the deficiency. Our staple crop, cotton, promises a satisfactory yield. Go along the lines of railroads and see the numerous industrial plants that have been, and are being established. Come to your State capitol and see the magnificent buildings and residences that are being erected. Call at the office of the State Treasurer, and learn that State bonds, not due, are being paid off even when not desired by the holders; and learn, too, that there is a sufficiency of cash in the treasury to meet the payments as required by the builders of the new State House. Go to the office of the State Superintendent of Education, and find that the colleges and schools of the State were never in better condition.

And above all ask the ministers of the gospel, whom you meet, as to the state of the churches, and you will learn that churches are prospering; new buildings dedicated to the Master, are being erected, the membership increasing, and in all respects there is among the people a degree of prosperity, and a feeling of contentment not hitherto enjoyed.

## Can't Give Him Up.

It is just as Bishop Farish said in last week's paper—there is no better man to succeed Dr. Keerfoot, as Secretary of the Home Mission Board, than Dr. A. V. Rowe. He has the qualifications of head, body and heart, for the place. But we can't give him up in Mississippi. He knows every nook and corner in our great State—its needs, its possibilities, and its people.

Dr. Rowe would come as near filling the bill as any other man; but we need him in our work in Mississippi, and cannot give him up, no not the Home Board, as great as our obligation is to that Board.

Chief Justice Marshall, it is said, used to tell, with great glee, the following correspondence between Governor Giles, of Virginia, and Patrick Henry:

"Sir—I understand that you have called me a bob-tail politician. I wish to know if it be true, and, if true, your meaning."

"W. R. GILES."

To which Mr. Henry replied as follows:

"Sir—I do not recollect having called you a bob-tail politician at any time, but think it probable I have. I can't say what I did mean, but, if you will tell me what you think I mean, I will say whether you are correct or not."

"Very respectfully,

"PATRICK HENRY."

And this is a good way to keep out of trouble.

Do you know of any one of whom this reminds you?

Mrs. Howler—"Asbury, that was a most excellent sermon you preached on 'Vanity' this morning."

Rev. Howler—"Well, I think, my dear, that I can flatter myself that there are very few men in this universe who could have done better."—*Puck*.

Think real hard before you say, "No."

# THE BAPTIST.

## Scholarship and Baptism.

REV. FREDERICK M. WHITE.—IN WATCHMAN.

The article on Baptism in Hastings' Dictionary of the Bible, by Alfred Plummer, master of University College, Durham, covers six and one-half pages. It is ostensibly a thorough-going research after "a secure induction." The subject is discussed under five captions—terminology, Old Testament types, partial anticipations, history of Christian baptism, doctrine of Christian baptism.

His investigation into the use of the Greek words for baptism, in both the LXX, and the New Testament results in establishing their meaning "to dip" or "to immerse."

His examination into the Old Testament types, Paul's reference to the cloud and the sea, and Peter's to the deluge, does not invalidate the meaning of baptism as immersion.

His review of the partial anticipations of Christian baptism is fair to the facts. He shows that it is a mere working hypothesis that can place Jewish proselyte baptism anterior to John's. There is no citation to literature prove it.

In examining John's baptism he says so far as direct evidence is concerned the history—baptism begins with him. His conclusion that John's baptism was absolutely distinct from the Christian baptism because Christ had not yet died and the Spirit was not yet given, differs from the view held by Dr. Hovy that instead of there being any essential difference between the two John's—one "became more significant as the truths it represented were more fully revealed."

Regarding the history of Christian baptism, Plummer says of the Trinitarian formula in Matthew: "It is as well attested as any saying of Christ which is recorded in one gospel only." Concerning the recipients of baptism, he wavers back and forth from adult baptism to infant baptism. That is, he gives the pro and con arguments, and when he slips into his own opinion favoring infant baptism he still reminds himself, "Yet no baptism of an infant is expressly mentioned. The application of the doctrine to infants is uncertain and we must be cautious in drawing it."

"No mention is made of infant baptism and no text exists from which such baptism can be inferred." "It is probable that all that is said in Scripture about baptism refers to the baptism of adults. Amherst, Mass.

THE BAPTIST, Jackson, Mississippi, published a handsome, illustrated number last week. The month's mark constant improvement in THE BAPTIST.—*Baptist Argus*.

Many thanks! "Cotton picking" will be on now in earnest, "in the South," in a few more weeks, we are pleased to inform you, Bro. Gwatkin.

The average human life is spent as follows: 24 years, 9½ months in sleeping; 6 years, 6 months in eating; 15 years, 6 months playing; 1 year, 5½ months in illness; 2 years, 2 months wasted; 2 years, 11 months in dressing, and the remainder, which is 16 years, 8 months, in labor.

## Something to Study.

Study spelling until you have learned to spell disappointments with an H.

Study grammar until you have learned the proper use of the little i and Big U.

Study the meaning of words until you understand what sin mean and salvation from it mean.

Study languages until you have learned enough of them to enable you to talk without swearing.

Study astronomy again until you know where Heaven is, and not the short, but the sure way to reach it.

Study the Bible until you find Christ in it as your own personal Savior, your hope, your joy, your "All and in All."

Study Geology until you find "The Rock Christ Jesus," the "Foundation Stone," that has become the head of the corner."

Study Mathematics until you are able to figure out what it shall profit a man "to gain the whole world and lose his own soul."

Helpful studies. Every one should at least study astronomy until he has found the Star of Bethlehem, and "The Bright and Morning Star."

It really must be quite an embarrassing and difficult thing for a dancing Sunday-school teacher to look a scholar right square in the face and say "Mary, do you not think it time you were giving your heart to Christ, and becoming a Christian?"

Much of the missionary money of the church is raised by the live, active women of the various missionary societies, while a great deal is left to it, in legacies, by men who have died. In view of this some one has facetiously remarked that the church owes much to live women and dead men!

## Discretion.

"If you your lips would keep from slips, Five things observe with care; Of whom you speak, to whom you speak, And how, and when, and where."

For, "The tongue is a little member, but boasteth great things. The tongue is a fire, a world of iniquity, and setteth on fire the course of nature; and it is set on fire of hell." Jas. 3:5, 6. Never repeat gossip. It is better not to know such things. "He that meddleth with strife, not belonging to him, is like one that taketh a dog by the ears." He will not only get hurt, but lose his place besides.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." Sol. 22:3.

W. V. N.

What we really and vitally know is but a bright spot in a universe of darkness—*Frank V. Irish*.



## The Home.

## The One True Way

ERON OPHA-GREGORY

Let the skins dear above us be  
Whatever they may,  
Or shining fair or overcast,  
All will be well one day.  
If our weary feet will ever keep  
The one true way.

## When Love Leads the Way

When love leads the way no pathway  
we tread  
Is ever too rough for our feet  
And the thorn that love ever demands  
that we must shed,  
Distill for us a perfume sweet.  
And December's day is as fair as the  
May.  
When love leads the way.  
When love leads the way no billows  
that sweep  
Life's ocean can wreck our bark,  
No flash of the black storm blustering  
around,  
Can fright the sweet peace of our  
heart.  
Oh, the stormiest way can never dis-  
may  
When love leads the way.

## Opposed Marriage Settlements

Just before Calhoun's marriage he had a long talk with the legal counsel of his sweet-heart's mother regarding Florida's marriage settlement, and directly thereafter, says George Wolsey Symonds, in the *May Ladies' Home Journal*, wrote to his prospective mother-in-law on the subject: "From prejudice, or reason, I have always been opposed to marriage settlements. I think experience and reason prove them to be unkindly to the happiness of the marriage state, and that they tend to produce pecuniary embarrassment. If that state there should be one interest, one in happiness and in one destiny. That entire confidence, which is reposed by a female in the object of her choice, in placing both her honor and her property in his custody, gives rise to the most sacred and tender regard. A marriage settlement implies a distrust. It is no safety against inevitable accident. It is a guard against the imprudence or misconduct of the husband only. If successful in life there is no benefit in one; if unsuccessful, what more disagreeable than to have property, but not to be able to pay just debts? It would be splendid poverty."

## Ed. and Wm. and Harriet Lane.

"During the Prince of Wales's stay in Washington (upon the occasion of his visit to America, in 1860), he was President Buchanan's guest, and occupied apartments of the Executive Mansion looking over Lafayette Square," writes William Perrine, in the *May Ladies' Home Journal*. "One evening when an elaborate display of fire-works was given in his honor, he stood on the balcony of the White House, together with Mr. Buchanan and Miss Lane, amidst great cheers. When dining with his hosts he would escort Miss Lane to the table, seating himself at her right. His manner was somewhat bashful, and most public ceremonies appeared to bore him. But while he was with Miss Lane and the coterie of beautiful women of her set, it was noted that for the first time since he had been in this country he seemed to show the manner of a gallant young gentleman desirous of pleasing. One of the merriest mornings she had with him was at a gymnasium in Washington, attached to a female seminary. On the brass rings suspended from the ceiling, he swung himself one by one across the room, and the whole party laughed heartily at his pranks on the rope ladder. Then he fell to playing ten-pins. Miss Lane and the Prince together succeeded in conquering Mrs. Thompson and the Duke of Newcastle; it was next the turn of the victors to play against each other, and Harriet was one of the most robust girls of the day, speedily outbowed the Prince and put his muscle to shame."

## Pretty Salads.

A string bean salad made by putting green beans in fine strips lengthwise, bowling, draining and adding a French dressing and a little onion juice, is just the thing to eat with venison or orange salad is to eat with roast duck.

One of the very prettiest salads can be arranged of the small, whole yellow tomatoes. Put them in a wire frying basket, dip quickly into scalding water and remove the skins, spread out on a plate and leave in the ice box till just before serving. Then pile the big golden drops in pyramid shape on beached lettuce, garnished with a border of parsley, and give a bath of French dressing containing a mustard.

A piquant sauce for red tomatoes is composed of three tablespoonfuls of grated horseradish, one tablespoonful of tarragon vinegar, a speck of salt and cayenne pepper and four tablespoonfuls of cream, whipped stiff and added.

A good oyster salad can be made as follows: Parboil slightly in

their own liquor the desired number of very small oysters. Drain, cool, sprinkle with lemon juice, salt and pepper, and stand, covered, in the ice box for two hours. Add to them half the quantity of celery cut in slender inch strips. Mask with mayonnaise or served with the simple French dressing and garnished with olives.

## REDUCED RATES

—VIA THE—

## Queen &amp; Crescent Route.

Account Canceled Order of Hoo-Hoo, Norfolk, Va., Sept. 9th to 13th. Rate of one fare for the round trip. Tickets on sale Sept. 7th and 8th, with final limit Sept. 15th, 1901—\$25.50.

Account Annual Encampment, G. A. R., Cleveland, Ohio, Sept. 10th to 14th. Rate of one fare for the round trip—\$26.85. Tickets on sale Sept. 7th to 11th, inclusive, with final limit Sept. 16th. By depositing ticket with joint agent at Cleveland on or before 12 o'clock noon, Sept. 15th, and on payment of 50 cents, extension of tickets will be granted until Oct. 8th, 1901.

Account Annual Convention National Association Letter Carriers, Chattanooga, Tenn., Sept. 2d to 7th, 1901. Rate, one fare for the round trip—\$11.75. Tickets on sale Aug. 31st, Sept. 1st to 2d, limited until Sept. 10th, 1901.

Account Annual Convention National Baptist Association (colored), Cincinnati, O., Sept. 11th to 18th, 1901. Rate, one fare for the round trip—\$20.00. Tickets on sale Sept. 9th, 10th and 11th, with final limit Sept. 20, 1901.

Account General Convention Episcopal Church, San Francisco, Cal., October 2d, 1901. Rate going and returning,

same route, \$47.50. For \$9.00 additional tickets can be had returning through Portland or Puget Sound points, via Shasta route or steamer.

For \$13.50 additional tickets reading via Ogden, returning via Los Angeles, San Francisco and Shasta route, or going via Shasta route and San Francisco, returning via Los Angeles and Ogden. Tickets on sale September 18th to 26th, inclusive. Tickets good only from starting point on date of sale, and are restricted to continuous passage up to Oct. 1st. Colorado, Wyoming, Texas, Montana and British Columbia points en route. Passengers must reach San Francisco not later than midnight of Oct. 2d. Returning, tickets will not be good to leave San Francisco prior to October 3d, and passengers must leave San Francisco on date of execution by joint agent (a fee of 50 cents to be paid joint agent at time of execution), stop-overs being permitted at and west of Colorado common points (Cheyenne to Trinidad inclusive), Fort Worth, San Antonio, Tex., and points west of St. Paul and Port Arthur, subject to regulations of western lines. East of these points tickets will be good only for continuous passage, passengers to reach starting point not later than Nov. 15th, 1901.

## Notice to Creditors.

Letters of administration having been granted to me by the chancery court of Hinds county, First District, State of Mississippi in the estate of Edwin T. Barber on April 17th, 1901, A. D., notice is hereby given to all persons having claims against the said estate to have the same proved and registered by the clerk of said court within one year from the date of the first publication of this notice, and a failure so to probate and register said claims will forever bar the same.

R. J. SHARCY,

Administrator of the estate of Edwin T. Barber, deceased.  
July, 23 1901.

## MISSISSIPPI COLLEGE.

The only Educational Institution Owned and Managed by the Baptist State Convention.

First Session Opened in 1827—Next Session Opens Sep. 12, 1901.

288 STUDENTS LAST SESSION! NINE PROFESSORS!  
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Chemistry,  
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English,  
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W. T. LOWREY, President.  
Clinton, Hinds County, Mississippi.

PRICES LOW.

\$100

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\$150

Will give Reasonable Comforts.

## Local Option Election.

Once there was a local option election on hand. There was a man that was a good patron of the saloon, spent nearly all his salary to keep them up, his wife and children were deprived of the necessities and comforts of life, for he did not make enough to keep up both the saloon and his family, but his wife never murmured at her hard lot. The morning of the election she said to him John have I always been a good wife?

Have I not always done everything I could for your pleasure and comfort? And he answered in the affirmative. She said now John you will vote today on the question of saloon or no saloon and I want you to promise me that you will vote for Betsy and the children.

He went down to the polls and his drinking companions and saloon friends came to him with tickets and he told them no he was not going to vote that ticket but he wanted and was going to vote for "Betsy and the children today." And he did put in a vote against the sale.

Clarke County has a man in the penitentiary that took what a poor crippled man had and then shot him down in the streets of a town.

By a change of venue he got a life sentence in the penitentiary instead of a "life for a life." If we get hard up for law makers we could get him pardoned and run him for an office, but Clarke would not elect him.

## Canton.

I want to let the world see again in print:

The last saloon petition unless there has been one since May, contained 41 Catholics, 34 Jews, 20 Episcopalians, eighteen Presbyterians, five Methodists and 34 non-professors. One of the Presbyterians is Superintendent of the Sunday-school and Elder in the church. Some years ago when Canton went dry the old man Trollo, a man that has made a fortune out of the poor drinking people, said, "my boy Vic buy lice three day before town goes dry, he have de only place in town. He make big mon."

Could he have bought lice, meaning license, had it not been at the sufferance of the professed followers of Christ signing his petition while "Vic" made "big mon." How long oh! Lord how long will such things be tolerated? Fifteen thousand public arrests of drunken women in one year in New York.

I saw in a temperance paper the whole question of local option in a nut-shell.

It said twenty-five snakes let loose in a town is free whisky. It said "put these snakes in a box, then make twenty-five holes in the box stop up ten of these holes, and there you have high license; drive the saloons over into another town and there you have local option; kill the snakes and there you have prohibition.

Personally I am for all methods that has the extermination of the liquor-traffic. But my preference is Constitutional prohibition.

## A Texas Wonder.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

## The Queen and Crescent Route.

"THE BEST WAY."

Account of the Pan-American Exposition, Buffalo, N. Y., May to November, 1901, the Queen & Crescent Route will sell round trip tickets, Jackson to Buffalo and return, as follows:

Via Meridian, St. Louis and Chicago, limited until Oct. 31, 1901—\$39.50.  
Via Cincinnati and Cleveland, Ohio, limited until Oct. 31, 1901—\$39.50.  
Via Chattanooga, Washington and Philadelphia, limited until Oct. 31, 1901—\$41.10.  
Via St. Louis and Chicago or Cincinnati and Cleveland, limited twelve days from date of sale—\$31.50.  
HARRY J. HAMMET, T. A.  
Geo. H. SMITH, G. P. A.

The Queen & Crescent Route announces that Dining Car on its New Orleans & New York and Cincinnati Lines will, until further notice, be operated between Birmingham and East Radford, Va. This car is attached to train No. 2 northbound, at Birmingham at 5:40 A. M., and is cut off from train No. 1, southbound, at Birmingham at 10:00 P. M. This will give patrons of the Q. & C. much better service than heretofore.

## Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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ite **R. D. MAUM, PRINCIPAL.** LANGFORD, MIS



HARRY J. HAMMET, T. A.  
GEO. H. SMITH, G. P. A.



## ASSOCIATIONAL MEETINGS.

West Judson—Poplar Springs, Tuesday before 1st Sunday in September (Aug. 27th).

Tippah—Providence, Wednesday before 1st Sunday in September (Aug. 28th).

Lebanon—Lumberton, Wednesday before 1st Sunday in September (Aug. 28th).

Strong River—Florence, Friday before 1st Sunday in September (Aug. 30th).

Deer Creek—Cleveland on Y. & M. V. R. R., Wednesday before 2d Sunday in September (Sept. 4th).

Orford—Liberty Hill, Thursday before 1st Sunday in September (Sept. 5th).

Columbus—Pleasant Hill, Friday before 1st Sunday in September (Sept. 6th).

Cosiah—Sylvarena, 3 miles west of Wesson, Saturday before 1st Sunday in September (Aug. 31st).

Pearl River—Holly Springs, 14 miles N. E. of Columbia, Saturday before 2d Sunday in September (Sept. 2nd).

South Mississippi—Amite River, Saturday before 2d Sunday in September (Sept. 7th).

Chickasaw—Duncan Creek, 12 miles west of Pontotoc, Tuesday before 3d Sunday in September (Sept. 10th).

Jackson—Pleasant Hill, 5 miles east of Tupelo, Tuesday before 3d Sunday in September (Sept. 10th).

Carey—Zion Hill, 14 miles east of Gloster, Thursday before 3d Sunday in September (Sept. 12th).

Zion—Bethany (Slate Springs), Thursday before 3d Sunday in September (Sept. 12th).

Mt. Pisgah—Pine Bluff, Newton Co., Saturday before 3d Sunday in September (Sept. 14th).

Tallahala—Sharon, 4 miles north of Sandersville, Saturday before 3d Sunday in September (Sept. 14th).

Tiskomingo—Iuka, Tuesday before 4th Sunday in September (Sept. 17th).

Union—Beech Grove, 8 miles east of Martin, Friday before the 4th Sunday in September (Sept. 20th).

Boysie Chitto—Salem, 20 miles east of McComb, Saturday before 4th Sunday in September (Sept. 21st).

Chickasaw—Buckatonga, Saturday before the 4th Sunday in September (Sept. 21st).

Red Creek—Sand Hill, 10 miles S. E. of Lumberton, Saturday before 4th Sunday in September (Sept. 21st).

Howell—Pleasant Ridge, Saturday before the 4th Sunday in September (Sept. 21st).

Calhoun—Poplar Springs, Wednesday after 4th Sunday in September (September 25th).

Yazoo—Bowling Green, 8 miles N. W. of Durant, Wednesday before 1st Sunday in October (Oct. 2nd).

Sunder—Belen, Friday before 1st Sunday in October (Oct. 4th).

Chester—Ackerman, Saturday before 1st Sunday in October (Oct. 4th).

Okobbea—West Kemper, Saturday before 1st Sunday in October (Oct. 4th).

Liberty—Rock Springs, Saturday before 1st Sunday in October (Oct. 4th).

Abbeville—Amory, Tuesday before 2d Sunday in October (Oct. 5th).

Holbrook—Bethel, 15 miles west of Poplarville, Wednesday before 2d Sunday in October (Oct. 9th).

Yalobusha—Graysport, 4 miles east of Grenada, Thursday before 2d Sunday in October (Oct. 10th).

Central—Concord, 3 miles of Anding, Friday before 2d Sunday in October.

Mississippi—Mars Hill, Friday before 2d Sunday in October (Oct. 11th).

Pearl Leaf—Rock Hill, 1 mile west of Mish, G. & S. I. Ry., Friday before 2d Sunday in October (Oct. 11th).

Bethlehem—Mt. Horeb, 8 miles S. E. of Meridian, Saturday before 2d Sunday in October (Oct. 12th).

Louisville—Bethel, 13 miles east of Louisville, Saturday before 2d Sunday in October (Oct. 12th).

Tombigbee—Bethany, Tuesday before 3d Sunday in October (Oct. 15th).

Coldwater—Mt. Zion, Wednesday before 3d Sunday in October (Oct. 16th).

Fair River—Union, Friday before 3d Sunday in October (Oct. 20th).

Kosciusko—Jerusalem, Friday before 3d Sunday in October (Oct. 20th).

Choctaw—Binnsville, Saturday before 3d Sunday in October (Oct. 21st).

New Liberty—New Home, 10 miles south of Sylvarena, Saturday before 3d Sunday in October (Oct. 21st).

Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October (Oct. 26th).

Harmony—Thomastown, Saturday before 4th Sunday in October (Oct. 28th).

(Oct. 11).

**\$10.00 for a Bottle.**

This would not be a large price to pay for Dr. Drummond's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummond Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful people restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

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